

# THE GHURABA S E R I E S

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| 01 |

## STRANGERS GRASPING ON A BURNING EMBER



TRANSCRIBED LECTURE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# | 01 | THE GHURABĀ SERIES

## STRANGERS GRASPING ON A BURNING EMBER

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### INTRODUCTION

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، وصلى الله وسلم وبارك على عبده ورسوله نبينا محمد وعلى آله وصحبه وسلم تسليما كثيرا

مزيذا إلى يوم الدين

أما بعد،

There comes a time when the righteous Muwahhidīn go through a phase of feeling like strangers. Strangers in their towns, and sometimes in the middle of their own homes. They feel like strangers among strangers. Strangers with their Tawhīd, strangers in how they walk and talk and think. They feel like strangers in how they analyze and see the state of the Ummah, the massacres and oppression to the Ummah. They feel like no-one understands them. Their Tawhīdic thought process is in one valley, and everyone else is in another. Strangers in agony at times because they can't find the Masjid to congregate in because many have become Masājid of Dhirār.

Many Masājid have become Masājid of defiance to the Tawhīd of Allāh. Instead of Tawhīd, it is Shirk in governorship. Many Masājid have become Masājid of sabotage to the Dīn of Allāh. Instead of protecting Muslim's identity, they delude their 'Lā ilāha illahllāh' with Interfaith. Many Masājid or so-called Duāt who's definition of Walā had become Walā to those who oppose and resist Allāh Subhānahu wa Ta'ālā and His Messenger Sallahllāhu A'laihi wa Sallam and the righteous believers.

Many Masājīd and speakers whose sole purpose has become to defecate into the minds of their masses the filth of Modernism and Secularism and Irijā.

Strangers who are looking for a spouse on the pure Manhaj but find it difficult or impossible to achieve at times. Strangers who are agonized by the attempted high jacking of Millat Ibrāhīm; the pure call to Tawhīd, by the Jews of the Qiblah. And on the other hand, you have the annulling of the handhold of Islam, by their partners in crime. The deluded Modernists, the heretics of the Ummah, both globally, freely spreading their filth openly with absolutely no resistance from their masters. Because their religion is that of their masters. As best described by the Muhaddith, or rather the eloquent Muhaddith as he was known, the student of Anas bin Mālik Radiyallāhu A'nhu; Raqabat ibnu Masqalah, and Nadr ibnu Shumaiy, who said a very similar statement. "A religion of their Masters and Leaders". They mean that their religion goes by what their leaders want, even if it is in defiance to what Allāh Subhānahu wa Ta'ālā and His Messenger Sallahllāhu A'laihi wa Sallam taught us. You see why the path is paved for them everywhere? There is no doubt that they gain with their Irijā their Dunyā, just as there is no doubt that they lose with their Irijā their Ākhirah.

Strangers who feel like the globe with all their might and resources collaborates and unites against them or those they genuinely love for the sake of Allāh or those who their hearts melts to when they see them or hear them speak or merely hear of them.

Strangers on the pure Millat Ibrāhīm who at times may look left and right and all around for a friend or supporter in their faith. Then they look again and again, only to find their vision and sight returning to them worn out, weak and exhausted.

Our Messenger Sallahllāhu A'laihi wa Sallam left nothing he didn't teach us. So lend an attentive ear and listen to him, as he himself Sallahllāhu A'laihi wa Sallam faced a phase of his life like this.

## THE HADĪTH

بدأ الإسلام غريباً، وسيعود كما بدأ غريباً، فطوبى للغرباء

*“Islam began as something strange, and it will return to being strange so Tūbā is for the strangers.”*

A Hadīth in that wording reported through nearly 10 authentic chains. And by similar or close meanings it is reported on the authority of more than 20 Sahābah, most of them having multiple chains, in addition to seven Mursal chains; which are chains which the Sahābī's name is omitted. Point being there is numerous narrations to this very essential Hadīth. Some narrations are solidly authentic, like the ones on the authority of Ibn ‘Umar and Abū Hurairah and Ibn Mas‘ūd. Some are acceptable like the ones on the authority of Jābir ibnu ‘Abdillāh, Sa’d ibnu Abī Waqqās and Anas ibnu Malik Radiyallāhu ‘Anhun Ajmaīn. Some are less than that; meaning weak, which are like the ones on the authority of Abū Sa‘ēd Al Khudrī, Abū ‘Uthmān ibnu Muthannā and Al Hasan Al Basrī and others.

## VERSES FROM THE QURĀN WHICH ECHOES THE MEANING OF THE HADĪTH

The meaning of the Hadīth is so firmly engrained and repeatedly echoed all throughout the Qurān. How? We mean, by the verses praising the minority so long as they are on the Haqq and vilifying the majority and disparaging them when they are on the Bātil.

Verse like in Sūratul Baqarah

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

When mentioning the covenant with the Banī Isrāīl at the end of the verse, Allāh says: “You turned away, but **a few** among you.”

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

“All but **a few** of you turned away” (2:83)

In Sūratul Baqarah again

أَوْكَلَمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

“Isn’t it that every time they make a covenant, a party and a group from amongst them throws it aside

بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

The truth is **most of them** don’t believe.” (2:100)

In Sūratul An’ām

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

“If you obey and listen to **most** of those on the Earth, they will mislead you far away from the guidance and path of Allāh Subhānahu wa Ta’ālā.” (6:116)

In Sūrat Hūd mentioning the story of Nūh ‘Alaihimuh Salāt was Salām, Allāh says:

وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

“And none believed in him except **a few**.” (11:40)

950 years of Dāwah and some Sahābah like Ibnu ‘Abbās say 80 embarked on the ark with him, while others say it is best kept as just a few since the Messenger Sallahllāhu A’laihi wa Sallam didn’t specify a specific figure.

In Sūrat Hūd again towards the end of the Sūrah, after Allāh mentions the story of Nūh and Hūd and Sālih and Ibrāhīm and Lūt and Shu’aib and Mūsā Alaihimuh Salāt wasSalām, in a general summarized verse that shows the path of the Messengers, Allāh Subhānahu wa Ta’ālā says:

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ

*“If only there had been among the generation before you people or persons having wisdom, prohibiting everyone from Fasād (which includes Shirk and Kufr and disbelief and polytheism and every type of sin)*

يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ

*on this Earth*

إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ

*Except **a few** of those whom we saved from among them.” (11:116)*

The same concept is mentioned about our Messenger Sallahllāhu A’laihi wa Sallam specifically, in Sūratul Hāqqah

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ

*“It is not the word of a poet, it is **few** of you who believe.” (69:41)*

The same concept is reiterated in the context about this Ummah, when Allāh Subhānahu wa Ta’ālā points to the superiority/supremacy of this Ummah he points to this aspect. In Sūrat Āl ‘Imrān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ  
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

*“You true believers are the best ever raised for mankind when you enjoin in M’arūf (Tawhīd and everything that Allāh Subhānahu wa Ta’ālā has ordained and made obligatory), you forbid Munkar (which is Shirk and everything Allāh Subhānahu wa Ta’ālā has forbidden us from) and you believe in Allāh. And had the people of the scripture (meaning the Jews and the Christians) believed it would have been better for them.*

مِنْهُمْ الْمُؤْمِنُونَ

*Among them are some who have faith*

وَأَكْثَرُهُمُ الْفَاسِقُونَ

*But **most** of them are Fasiqūn.” (3:110)*

Verse after verse like this. Comtemplate the Qurān and you will find what I found, nearly a 120 similar verses that point to this meaning in one way or another. So if the majority are described as that when they are on the Bātil, then that leaves the remarkable few. The notable, the distinctive, the exceptional, **The Ghurabā; The Strangers**. The few on the Earth, but higher in status, rank and reward with Allāh Subhānahu wa Ta’ālā.

May Allāh reward all of those who attended here physically and virtually.

This is the first of Khawātir after ‘Asr on a very long topic that we will be discussing inshā Allāh.

ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب

وصلّى الله على سيدنا محمد وعلى آله وصحبه وسلم تسليما كثيرا